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St. Luke is a trustworthy historian; (c) the difficulty of reconciling this early date with Paul's attitude at the Jerusalem council in quoting the undoubted success of the mission to South Galatia; (d) the inconsistency involved in Timothy's circumcision after the Epistle to the Galatians was written.

Two factors in the epistle itself are evidence to the author for a later date: (1) The visit of Gal. 11:1-10 shows Paul as the more important personage, whereas in an earlier visit of Acts 11:29, 30 and 12:25 (which some identify as the same visit) Barnabas is the outstanding figure. (2) Gal 6:17, "I bear in my body the marks of the Lord Jesus," bespeaks one worn and weary with persecution and suffering. The latter two arguments, not sufficiently weighty in themselves, when combined with the difficulty of reconciling the early theory with Acts, form a body of proof of the strongest character against the preconiliar date of the Epistle to the Galatians.

"The Sanity of the Eschatological Jesus" (Albert Schweitzer, translated by W. Montgomery) I. "Typical Alienist Theories" (in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 328-42).

The translator explains that the equivalent of the German title to the above work would be, "The Psychiatric Estimate of Jesus." In the introductory chapter, "Typical Alienist Theories," the author explains the occasion of the work, its purpose, his obligation and warrant in writing. The occasion is a suggestion first appearing in the works of David F. Strauss and recently renewed by a number of medical writers, to the effect that Jesus living in a world of ideas characteristic of the Book of Daniel and the late Jewish apocalypses, and holding himself to be the "Son of Man" and "Messiah" who was shortly to appear in glory, is to be considered as affected by some form of mental disorder. The purpose is a thorough examination of this theory as set forth in certain forms by certain medical writers who have written about Jesus. The writer finds his obligation in the fact that he has been charged with describing in his *Geschichte der Leben-Jesu-Forschung* ("The Quest of the Historical Jesus") a Jesus whose world of thought had the air of a "systematic delusion." His qualification lies in the fact that to his theological and historical studies he has added that of medicine.

At the outset the author points out that the identification of the unfamiliar with the morbid, assumed by certain writers, is illegitimate, but nevertheless defends the "pathographical method" as capable of yielding valuable results. Schweitzer himself holds that Jesus regarded himself as the Messiah and that he looked forward to his glorious return upon the clouds of heaven. In the remainder of the chapter, the author reviews the theories promulgated by Dr. de Loosten, Dr. William Hirsch, and Dr. Binet-Single. The first of these argues that Jesus was the victim of a systematic mania; the second diagnoses the case as a particular form of malady known as "paranoia"; the third designates the mental affliction as "religious paranoia."

"The Text of the Apostolic Decree" (W. Sanday in the *Expositor*, 8th Series, Vol. VI, No. 34 [October, 1913], 289-305).

Professor Sanday takes issue with Professor Lake's recently stated conclusion to the effect that "things strangled," which was omitted in the Western text of the apostolic decree (Acts 15:29), was not in the original and that its place in the Eastern texts is to be explained as an insertion. The two critics agree that the texts of all the MSS of the dominant Greek traditions state that the apostles told the gentile converts

to keep themselves from things offered to idols, from blood, from things strangled, and from fornication; also that the dominant Latin versions have a three- rather than a four-clause text, omitting "things strangled," but with the addition of the negative form of the Golden Rule, and at the end of all, "Ye shall do well being carried along by the Spirit." Both agree that, though both readings are very old, the three-clause text cannot be maintained in its entirety; the negative form of the Golden Rule and the reference to the Spirit cannot be original. Where Professors Sanday and Lake differ is as to the omission of "things strangled." Dr. Sanday is with the consensus of opinion in holding that this omission and the insertion of the Golden Rule was with the intent of changing a "food law" into a moral enactment. Lake's contention here is (1) that the evidence for the omission and insertion in question is not similar, since Tertullian, for example, makes the omission but not the insertion, and that the two readings are independent of each other; (2) that there is no historical evidence whatever that the circles which read the text with the omission had any objection to a food law. Sanday maintains that the reading with the Golden Rule is older than Tertullian and shows that his omission of it in his quotation of the decree was necessary to avoid making havoc of the rest of the quotation, and hence that Tertullian is a precarious foundation on which to build.

As to the antecedent probability as to whether the three-clause group (in the main, of moral precepts) or the four-clause group (of ceremonial observances) was the original apostolic decree, Sanday reviews the circumstances of the time and shows that the lively discussion as to "food law" was pertinent to the conditions of the time, question of foods being one of the burning and practical questions of the day. He explains the omission in the Western text, not (as Professor Lake has misunderstood him as holding) because they had any objections to a food law, but that, as the process went on and the old controversy receded into the distance, the points on which it turned became less intelligible, the special abstention from "things strangled" being a puzzle to the West where no such usage existed. Thus Sanday regards the Eastern readings as reflecting Eastern conditions, likewise the Western as reflecting conditions which obtain away from Palestine. He thus regards the Eastern as the genuine text and explains how he conceives the Western variation to have arisen by a combination process of accident and design. He regards the omission as easier to account for than the insertion, and thinks his theory forms a reasonable bridge of hypothesis between the events of first and second centuries.

"The New Church History" (Henry C. Vedder in the *History Teacher's Magazine*, IV [1913], 275-80).

The new spirit and points of view that have profoundly affected the study and interpretation of history and, by consequence, church history, are traced to (1) the work of Darwin, (2) that of Karl Marx leading to the economic interpretation of history, (3) the development of the new sciences of anthropology, comparative religion, psychology, sociology or the science of society, (4) the new development in philosophy known as pragmatism.

"La réforme en Normandie, et les débuts de la réforme a l'Université de Caen" (H. Prentout in *Revue Historique*, November-December, 1913).

An attempt to account for the early appearance and the strength of the movement for reform in Normandy. It began as a movement within the Catholic church, under